

WOMEN WHAT ARE WEARING

New York City.—The skeleton blouse that can be worn over any pretty gumpie or waist is an altogether satisfactory and desirable fashion of the season. Here is one that is as charming as well can be, yet abso-



lutely simple and that is adapted to almost every material used for indoor gowns. In the illustration it is made of buff colored poplin with trimming of plain and fancy braid, while the girle is of silk in exactly matching color, but veiling, cash-



mere, henrietta, Panama and chiffon broadcloths are all appropriate in wool materials while almost every one of the simpler silks can be so utilized.

The blouse consists of the fronts and backs and has the great merit of allowing a choice in the closing, as it is so constructed that the opening can be made at either back or front as best liked. The fronts are extended to form strap-like trimmings that are attached to the full girle and the back portions of the waist are lapped over onto the front at the shoulders, so allowing the use of the ornamental buttons that are so much liked this season and that are so beautiful.

The quantity of material required for the medium size is two yards twenty-one, one and three-eighths yards twenty-seven or one and one-quarter yards forty-four inches wide, with ten yards of braid; for the gumpie three and one-quarter yards eighteen, three yards twenty-one or

over waist one and three-quarter yards twenty-one, one and one-half yards twenty-seven or one and one-quarter yards forty-four inches wide, with ten yards of braid; for the gumpie three and one-quarter yards eighteen, three yards twenty-one or

one and five-eighths yards thirty-six inches wide.

Coiffures Lower.
The Parisian coiffure is less high than it was last season, the hair being drawn loosely back and massed about where the traditional Greek knot is placed.

No Latest Fashion.
Necessarily, with the handsome robes we are to wear, the hats must be large, and it is no exaggeration to say that they run up the whole scale of shapes ever worn, for one sees the bergere, the Gainsborough, the bonnet Dauphin, the cloche and so on forever, until choice is impossible, if it is to be ruled by the "latest fashion." There is no latest fashion nowadays, and the only thing to do is to buy just what suits one. The place for the small hat is with the morning tailor-made, however.

No More Baginess.
Shapeliness is the keynote of all fashionable garments. Figures are no longer lost under superfluous fullness in coats that hang like sacks from shoulders to knees. Loose coats there are in plenty, but the lines are carefully studied. There are more semi-fitted coats than anything else, the pony still being in great evidence in the suit departments, although its shape is more generally becoming now than last season.

Lacings of Velvet.
Lacings of velvet are found as trimming, holding together panels, sleeve caps and jacket fronts.

Glove Monograms.
The newest fad in the way of monograms is the tiny monogram for the left glove. It is worn only with heavy street gloves, and having a substantial little p. attached, it can readily be transferred to different gloves. The dainty little letters entwined in the monogram are fastened just at the wrist, so that they show below the sleeve.

Kimono Shapes Popular.
Kimono shapes of all sorts are fashionable. The real thing, straight from the Orient, is a possession to be desired for an evening wrap or theatre top. Embroideries were never more used, and—in accord with the fashionable combination of thick and thin stuffs—the most gaudy materials have embroideries of heavy chenille and of yellow worsted mingled with silk.

Misses' Over Waist or Jumper.
Seldom has any fashion taken such a firm hold upon feminine fancy as this one of the over waist. It is adapted both to the young girl and to the woman and appears to be equally charming and attractive for both, while it can be made from a variety of materials. This one is eminently simple and girlish and is quite appropriate for either silk or wool, plain or fancy material, while it can be made to match the skirt or as a separate waist as liked. In this instance plaid taffeta is trimmed with a little fancy braid and worn over a gumpie of all over lace. But one great advantage of the waist is found in the fact that it can be slipped on over any gumpie that the young owner may possess, those of lingerie material being well liked for the purpose, the special one being by no means obligatory.

The waist consists of front and back and is fitted by means of shoulder and under-arm seams. There are tucks from the shoulder which provide becoming fullness and ribbons or tapes at the waist line to regulate the size. The gumpie is a plain one with front and backs and is closed invisibly at the back, while its sleeves are of moderate fullness, finished with straight bands.

The quantity of material required for the sixteen year size is for the

New Wrinkle in Gloves.
Elbow gloves of white gale kid have the backs stitched in pale colorings and are topped by a scalloped band or cuff of colored kid to match.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "A Separated People," the Rev. Ira W. Henderson, pastor, took his text Titus 2:14, "A people for His own possession." He said:

The mission of Jesus Christ to men was to reveal to them the fulness of divine truth unto the establishment of the Kingdom of God in their hearts. Those who are citizens of that kingdom are in a very lively sense an "elect race; a royal priesthood; a holy nation; a people for God's own possession." To serve God well and to the end is not child's play but a man's work. To swear allegiance to the King of Kings is to have a right to enter into the war of the world against Satan upon terms of devoted and continuous opposition and resistance. The fight against evil is not a sham battle, but a bitter struggle to the death, with "no quarter" for the slogan. Constructively, the Kingdom is for men who are working up toward godliness entire through the yielding of self to do the will of the Father. The members of the Kingdom are men who are in the service of the Kingdom of God. Citizenship is conditioned upon loyalty to revealed truth and upon growth in the appropriation and realization of divine verities.

If there is any one thing that needs emphasis in this day and time it is the fact that Christians are different from those who serve the Baal of the present. The difference is not tonorial or sartorial or educational, but vital. It depends not upon the cut of the hair, or upon the fashion of clothes, or upon the lack or abundance of schooling a man may have experienced, but upon his manner of life. To walk our streets and distinguish Christians from the men who are not brethren of Christ, they are marked with the plain, factually disreputable evidences of sin is not easy. The thief and the church trustee may each be shaven in the same shop and both be immaculately neat. The same style of ready-to-measure garments may array the deacon and the crook. Everywhere we may find men who under similar or identical exteriors yet harbor and foster totally opposite ideals, motives and thoughts.

It is not my purpose to intimate that in many an instance it is not perfectly easy to mark good men from evil. The lineaments of sin sooner or later are impressed indelibly upon the faces of those who lead lives of shame, no matter what sort of clothes they wear or how neat they may be. Contrariwise, the purity of Christ is revealed in the countenance of him who lives near to God. Even a child may not a drunkard by his rags and a priest by his garb. These differences are patent.

But it is not of the difference in the clothes, or cash balance at the bank, or the mental culture of Christians and non-Christians that I wish to speak.

The difference between those who love Christ and those who care nothing about Him is not in externalities but in fundamentals. We are concerned not so much with what a man eats or wears, as with what he thinks, with the motives by which he is actuated, with the principles by which his actions are tested and justified, with the sort of soul life he lives. The possession of a Christ inspired soul, energized by God blessed motives and aspirations, and a life that differentiates Christians from the world. Titus tells us in our text that we have been redeemed by Christ that we may be set apart "a people for His own possession," and St. Peter informs us also that we are "a people for God's own possession." These two statements state much truth in a nutshell and lead us to inquire what manner of men "God's own" are.

The Christian is a man of fine principle. Paul tells us that all things are lawful unto us, but that all things are not expedient. The man of principle acts, not that he may be insured in the exercise and prerogatives of his personal rights only, but in order that the welfare of society may be enhanced. He inquires not what are my rights, but what are my obligations. His chief concern is not to get all that is coming to him in a material way, but to live that the sum of human happiness shall be increased. The Christian is the last man to insist upon his right to enjoy anything that in itself is harmless and that, in his hands may result in no wrong, that in its influence upon other men may lead to their souls' destruction. The worldly man, on the other hand, is chiefly anxious that he shall reap his share of all things. The influences, conscious or unconscious, of his actions weigh little upon his heart. He is not worried about the life of his brother, because to him his brother is a law unto himself. I am not only my own but my brother's keeper, is a part of the philosophy of men of principle alone. The Christian would rather be right than to win; the worldly man would be right if convenient and anything to get the victory. The Christian cuts the way for the onward movement of the world with the axe of truth; the worldly man marches with the ranks, content with conditions as they are. Those who love Christ give the world not what they wish always to what they ought to have; they fight us to what we ought to be and what by the grace of God, if we cared, we might be. The world-servers keep their ears to the ground and give us only what we say we need. The difference is only one of principle. Christians are principled, finely and highly; the men who serve mammon are unprincipled and irresponsible.

Christians are men of pure motives and of high ideals; worldly men are not. Where there are noble, uplifting, sanctifying motives there is the essence of the Gospel found. Those who are princes in the Kingdom of Jehovah are men of single purpose, of unswerving devotion to the truth, of unified motive. There is no double dealing in the heart of man who really lives within Jesus. He does but waits within the square and is not merely waiting his chance to knife you. If he does good he does it not that he may secure praise or profit thereby, but in order that he may be and bring a blessing into a needy life. The protestations and pronouncements of the Christian, his affirmed convictions and declared ideas, are not different from the inner desires and beliefs that mold his life. The eye of the Christian is single and when he looks

at you you may read therein the deepest motives of his soul. There is no mud there. But how different are the motives of the men of the world. Lacking principle, it is well to be wary of their motives. The man who is continually looking out for himself may, not unjustly, be suspected of having an axe to grind. His chief aim is to throw dust in your eyes that you may not see through him. His ways are devious and his motives double and dangerous.

But the greatest thing that differentiates the Christian from the world is the soul life. The man who puts his trust in temporalities has little of that and generally wants more of it. Being chiefly zealous to get a full store of this world's goods he hasn't time to waste over the inner man and intangible realities of life. His time is preoccupied by the present. The Christian, however, is not so. Living a full, rich, free, helpful life in the world, he yet realizes that after all the soul life is the thing. His chief interest in the material things of life lies in the fact that through them his soul may find expression. He lives near to God in his desire and endeavor, for he knows that then the basis of life is sure.

Ab, yes, there is a difference between God's men and Beila's. There is a sharp line of demarcation between the life of selfishness and the life of selflessness. On the one hand we have an army of pure minded, clean hearted, noble acting men and women; and opposed to them a host of unprincipled self-seekers. The man who is clothed upon by Christ cannot be happy and do wrong; the servant of Satan thinks it happens if so be he only gets on top. The Christian views his actions in the light of eternity and considers their everlasting consequences.

I am not anxious that Christians should be labelled by the clothes they wear. I am solicitous that their deportment should mark them as Christ's; that when they open their mouths men shall know without any guesswork upon whose side they stand; that when the rub comes between wrong and righteousness they shall stand up and be counted with the hosts of heaven.

The Common Denominator.
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Prayer a Harmonizer.
Peter had a praying band about him; for ten days the disciples continued in prayer. When the preacher stands as Peter did, surrounded by a praying church, the result is a multitude of converts, steadfastness in church life, self-denial and gladness. Peter's sermon was born of prayer. A praying people cannot quarrel; strife, malice, back-biting—open springs—that feed church quarrels—are dried up by the south wind of prayer. A church on its knees looking to Christ, overlooks much. He that studies the stars has no time to look at the clouds; the telescope that walls in the planet walls out men. A praying people do not oppose the pastor; molten metal easily takes the shape of the mold set for it; hearts united in prayer conform to the pastor's plans, fill up, and give value to his purposes.—Ram's Horn.

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THE PULPIT

A SERMON BY THE REV. IRA W. HENDERSON, THE FAMOUS DIVINE.

Subject: A Separated People.

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Misfires by the Young Idea.

Among the gems of a collection of schoolboy "howlers" are the following: "The star chamber was a room decorated with stars, in which tortures were carried out. From this we have the modern expression 'to see stars'—that is, to be in pain." "The Duke of Marlborough was a great general, who always fought with a fixed determination to win or lose." "The name of Caesar's wife was Caesarea. She was above suspicion." "Socrates died from a dose of wedlock."—Kansas City Times.

Great Old English Mansion.

Raby is one of the finest castellated mansions in the country, and except that a part of the south front is an addition by Inigo Jones, the edifice retains most of its ancient character. It was built by John de Neville at the end of the fourteenth century and was the home of the Nevilles until the undoing came with the "rising of the North."

Seven hundred followers of the house of Neville used to gather in the great hall at Raby, and in the same hall the gentlemen of the North met in council and laid plans for reinstating the old religion. Charles I. twice visited Raby on his way to Scotland, and when Sir Harry Vane on one occasion disparagingly alluded to the castle as a hillock of stone, the king retorted that he had not another such hillock in his realm.

A noticeable feature at Raby is the unique carriage-way, which passes through the lower hall. It was a quaint idea on the part of a former owner of Raby to wish to drive his coach and four right through the castle and alight in the middle of the hall, but it is a pity that in order to gratify it he should have destroyed the barbacan and several fine windows. Some of the tenants on the estate have, from father to son, held their farms from the time of the Nevilles, and one family possesses an original lease in Latin dating from the reign of Edward VI. — Court Journal.

The Demijohn's Fate.

"John," said the Colonel to the old family servant, "do you know what became of that demijohn I threw out the window New Year's morning?" "I sho' does, Kunnel. I kitched dat jimmyjohn fo' it hit de groun', but de cork wuz out en what whisky didn't spill down my throat splattered all over me en like ter a drowned me. Hit wuz a dispensary er Providence dat I lived ter tell de tale!" — Atlanta Constitution.

The Unhistoric Acts.

It was George Eliot who said, "The growing good of the world is partly dependent on unhistoric acts, and that things are not ill with you and me as they might have been is half owing to the number who have lived faithfully a hidden life, and rest in unvisited tombs."

California is again finding vast riches in her old "placer diggings."

FTS. St. Vitus' Dance: Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. 23 trial bottles and treatise free. Dr. H. B. Kline, Ltd., 931 Arch St., Phila., Pa.

From time immemorial the rose has been regarded as an emblem of sin.

To Cure a Cold in One Day.

Take Laxative Bromo Quinine Tablets. Druggists refund money if it fails to cure. K. W. Grove's signature is on each box. 25c.

The earliest known directory was that of London, published in 1577.

Mrs. Winslow's Soothing Syrup for Children teething, softens the gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle.

Left-Eyed or Right-Eyed.

You are either left-eyed or right-eyed, unless you are one person out of every fifteen who has eyes of equal strength. You also belong to a small minority of one out of every ten persons if your left eye is stronger than your right. As a rule, just as people are right-handed, they are right-eyed. This is probably due to the generally greater use of the organs of the right side of the body, as, for example, a sportsman using his right arm and shoulder, uses his right eye to sight his gun, thereby strengthening it by exercise. Old sea captains, after a long use of the telescope, find their right eye much stronger than the left one. This law is confirmed by the experience of aurists. If a person who has ears of equal hearing has caused to use one ear more than the other for a long period, the ear brought into requisition is found to be much strengthened, and the ear which is not used loses in a corresponding degree.—Health.

Where Four States Meet.

About fifty miles from Durango, Col., is a point where four States come to a corner. At this place, by sidestepping quickly, one can be in the four States and gone again in as many seconds. The States are Colorado, Utah, New Mexico and Arizona. A similar case is at Harper's Ferry, where trains stop and passengers enjoy a view which permits them to gaze into Maryland, Virginia and West Virginia at the same time.

GUIDES CHILDREN

Experience and a Mother's Love Make Advice Valuable.

An illis. mother writes about feeding children: "If mothers would use Grape-Nuts more for their little ones there would be less need for medicines and fewer doctor bills."

"If those suffering from indigestion and stomach troubles would live on Grape-Nuts, toast and good milk for a short period they would experience more than they otherwise would believe."

"Our children have all learned to know the benefit of Grape-Nuts as an appetizing, strengthening food. It is every evening, with few variations, like this: 'Mama, let's have toast and Grape-Nuts for breakfast; or, let's have eggs and Grape-Nuts'—never forgetting the latter."

"One of our boys in school and 15 years of age repeatedly tells me his mind is so much brighter and in every way he feels so much better after having Grape-Nuts as a part if not all his breakfast." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Eyes and Exercise.

It was a matter of surprise to Emerson that the following little piece of advice by De Quincey should not have attracted more attention: "The depth and subtlety of the eyes varies exceedingly with the state of the stomach, and if young ladies were aware of the magical transformations which can be wrought in the depth and sweetness of the eye by a few weeks' exercise I fancy we should see their habits on this point altered greatly for the better."—Health Record.

A Purely Local Custom.

From the preface to Buedeker's "Southern Italy" we obtain this remarkable advice: "The traveler should adopt the Neapolitan custom of rejecting fish that are not quite fresh."—London Academy.

Booter and Sultor.

Pater—"Well, my boy, so you have interviewed your girl's father, eh! Did you make the old codger toe the mark?" Son—"Yes, dad. I was the mark." —Boston Transcript.

Only Two in Office.

A man in a certain township was elected constable. The members of the family were much elated and could scarcely contain themselves with their newly acquired civic honors. At last one of the smaller children said to the wife: "Ma, are we all constables?" The mother replied, "Gwan, child; nobody's constable but me and your pa!"—Athol Globe.

WORKS IN THE GARDEN.

Eighty-seven Years Old, But Has a Sound Back.

Robert Scollan, 87 years old, of 55 Garden St., Seneca Falls, N. Y., a fine, sturdy old gentleman, who works in his own garden, gives thanks to Doan's Kidney Pills for his sound back and kidneys. Mrs. Goetchious, his daughter, says: "Father had a severe attack of kidney trouble and lumbago, which caused him much suffering. He began taking Doan's Kidney Pills and was soon cured. We always keep them on hand. My husband was cured of bad pains in the back by taking only part of a box." Sold by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

Poor Pussy.

If there be any noticeable falling off in the cat population hereabouts it may without doubt be attributed to the growing use of cat fur. Almost any kind of feline, it seems, will do for this purpose, even the back fence variety, if it be sufficiently well nourished to make the coat heavy and smooth. The pelts are worth here from fifteen to twenty-five cents each, and the securing them is something of an industry in Philadelphia. The skins are, however, sent to France, where they are dyed, and whence they return to this country as popular fur.—Philadelphia Record.

Old People's Books.

According to Mr. G. K. Chesterton most children's stories are written for grown-up people. This, we remember, was also the opinion of the eminent Max Beerbohm, who a lady once complimented on a children's book he had written. "But do you think children will read it?" she questioned. "Yes," was the reply, "when they grow up."

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